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Succession is patrilineal and marriage patrilocal. Polygyny is practised. The lineage is a functional continuum, including ancestral spirits as active members while they are still remembered by the persons responsible (so to speak) for keeping them alive by acts of memory and communion, the continuum being of the perpetually successive rather than of the periodically recurrent type, that is to say, a boy is his father's second self rather than his grandfather or great-grandfather born again.

Initiation includes a circumcision rite for boys and a pre-marital rite of clitoridectomy for girls. Age-grading is based on male initiation. There are no generation-ages except in so far as the Dorobo imitated or joined in the inuika of the Kikuyu and the eunoto of the Masai. The word they use for the handing-over ceremony is eunotwet. Alternating ages or generations are distinguished as onet ap-tai (the right hand) and onet ap-katap (the left hand). When the Kikuyu system is referred to Mwangi is the former and Maina the latter, but the expressions were probably used originally of the Masai right-hand and left-hand circumcision groups.

There are no indigenous chiefs, the judiciary and legislature being a council of elders. Such an elder is called kiruogindet (pl. kiruogik). A kiruogindet has much the same function as a Kikuyu muthamaki. There is no laibon but formerly the Dorobo owed allegiance to the laibon of the Masai.

They recognize one Supreme Being, called Turuit (compare the Suk Tororut). There appears to be no cult of so-called Sun Worship. The sacred trees, used for prayers to Turuit, are, for rain the bamboo (a solitary clump), for honey the mukeu, and, in connection with circumcision ceremonies, the muthai and the mutamaiyu.

78. Little or nothing is known of the relationship of the Dorobo of Southern Kikuyu with other Dorobo sections. The "Dorobo Committee" called them the Kikuyu Escarpment group, and remarked that they were first found in the Aberdares but left there and went to the Masai Reserve, whence they were ejected. At the time the Committee sat this group was living as forest squatters in the

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000 D 431 0 572 is present at all. The heir of the warrantor is also liable. The giver is offended by a refusal to accept a gift. A counter-gift of approximately the same value follows gift-giving. The giver spits upon the gift when he hands it over. The Wandorobo never conclude into blood friendships among themselves, but only -- and, to be sure, very rarely -- with members of other tribes. The ceremony observed for this resembles the one described above among the Masai. If a stranger has bought ivory from him and paid only part of the price, the ol dombani often likes to conclude blood friendship with him because he thinks that then the debtor must die if he does not repay the debt as quickly as possible (1).

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D [197]

1. This view is in general rare; it was not originally peculiar to the Ana, but adopted.

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As among the Masai, the legal view makes no distinction between murder and manslaughter, but indeed between the latter and negligent homicide. A murderer caught in the very act is subject to blood revenge, for the execution of which every man belonging to the family of the one murdered and in some districts also any of his friends and campmates are justified. If the avengers do not succeed in capturing the murderer on the day of the murder, /263/ the latter is safe from blood revenge, for people see in the unsuccessful search for him a command of God to let him live. To atone for his deed, however, he must pay the principal heir of the deceased one large and two small ivory tusks. Negligent homicide is punished by the payment of a medium-sized ivory tusk. If the perpetrator and the one who was killed belong to the same lineage, the punishment is considerably less than if they are from different lineages of the same tribe. On the other hand, if the two belong to different tribes, the ones entitled to blood revenge often hand over the execution of it to the Masai, who kill the perpetrator, even if they do not capture him until after several months. Up to the completed payment the perpetrator is regarded as puni-ensig, corresponding to the ol olchani of the Masai. If an Ana kills a Masai blacksmith, the deed remains unpunished because the blacksmiths are too weak for revenge and the Masai would

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